

# The Classical Weekly

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MONDAY, OCTOBER 4, 1920

WHOLE No. 370

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VOL. XIV

NEW YORK, OCTOBER 4, 1920

No. 1

## SIR FREDERICK KENYON ON THE CLASSICS

Some years ago, in an English paper, there appeared an abstract of an address on the Classics, especially Greek literature, delivered by Sir Frederick Kenyon at a meeting of The Classical Association of England and Wales. I can not give the name of the paper. In reading what follows, one must bear in mind that the reporter, in accordance with the common English practice, is giving the address in *oratio obliqua*.

The cause of the Classics was the cause of all imaginative aspirations, of all intellectual interests. They were, or should be, allied with all lovers of literature, with all lovers of history, with all who cherished the spirit of inquiry and the freedom of thought. Their object was not to make small boys translate Xenophon and Caesar, but to give them intellectual interests which should enable them to appreciate not only Homer and Virgil, but equally Dante and Milton, Goethe and Wordsworth, all the great thoughts of all ages and all lands, and to be awake to the movements of their own day, and to discriminate between the false and the true. Their claim must not be pitched too low. Their creed was not merely that a man might read the Classics and be blameless, but that a man would be a better man of business, a better lawyer, a better merchant, a better stockholder, a less hide-bound politician, if he kept alive in his soul the love of literature, the interest in things of the intellect, of which the Greek and Latin Classics were the spring and perennial source of refreshment. . . . The spirit of Greek was the very spirit of life, of inquiry, of freshness. The Greeks tried everything, questioned everything, were overawed by no tradition, sought for life and beauty everywhere and at every cost. Those who would banish Greek or would make it the peculiar property of a select few did a grave disservice to the whole cause of intellectual and spiritual life.

It was lamentable to see how small a part the reading of good literature played in the lives of men and women after they had emerged from youth and embarked on the business or the pleasures of life. How much use could be made of a half-hour a day, in a place where one was free! He remembered, when living at about 40 minutes distance from town, being able (without skipping the conscientious study of the longest of our daily papers) in the course of a few months to read through in the train the Iliad, the Odyssey, the Aeneid, five books of Livy, the whole of Catullus, and Martial. No special merit was claimed for this. No special knowledge of Greek or Latin was needed for it. Any man or woman with a fair classical education could easily cultivate this habit if the familiarity with Greek and Latin acquired in School and University days was not allowed to rust as soon as they had passed the last examination.

It may be remarked here that in such reading the volumes of the Loeb Classical Library would be of great service.

But why should such stress be laid on Greek and Latin in a plea for the cultivation of the imaginative side of our nature? From many points of view the impossibility of replacing Greek and Latin by modern languages had been demonstrated; but the ultimate basis of the argument was to be found in the relation which Greek and Roman (but especially Greek) thought bore to modern intellectual life. In modern Western civilization the sense of beauty . . . artistic and literary, was composed of two principal elements, the classical (mainly Hellenic) and the Christian (Gothic or medieval). The classical element was at its best in the creations of Greek art and literature, and in a few of the greatest among the Romans. In the classical art of Greece and Rome, in medieval Christianity, and in the Renaissance, our spirit was at home in a way in which it could never be at home in the art of any other age or country, because to no other age or country did we stand in the same relation of parentage. . . . That was a truth which was borne in upon anyone who went about a great museum. Sometimes one would like to shut up everything that did not minister to the sense of beauty . . . if for a moment one looked at a museum as a temple of beauty, what would be the result? Everything Greek would remain, with such Graeco-Roman work as preserved something of the freshness of its fountain-head; some medieval work, much among the prints and drawings, some glass and porcelain or pottery; but whole sections, whole departments of the museum would be closed. What would be left would belong almost wholly to those two great categories—the classical and the Christian. Therefore when we were asked to give up Greek as a main staple of education, we were not merely asked to deny ourselves the knowledge of many of the finest products of the literature of the world; we were cutting civilization away from its roots.

Again, the spirit of Greek and Roman literature was of incalculable value in intellectual discipline to-day. It had a message and a training of the first importance for this generation, here and now. It was generally felt that poetry and art stood to-day on the threshold of a new development. At such a moment the influence of Greek had a double value. It was the spirit which encouraged new ventures, which stimulated fearless inquiry and bold experiments. It was the spirit of light, of freedom, of a refusal to be dominated by convention. On the other hand, it imposed the discipline of sanity and good taste. . . . The cause of the Classics, and especially the cause of Greek, was the cause of intellectual and spiritual culture generally. The Classics were not dead, but an element of vital value to modern life; not a special preserve of scholars, but the common heritage of all who took part in intellectual things, of all that class in virtue of which the nation took its rank in the world of spiritual values.

It was their task to persuade the advocates of other forms of education that they were not their enemies, but their allies; in some cases that they aimed at the same ends; at least they offered to make life richer and more enjoyable.

C. K.



### THE CATILINARIAN ORATIONS: A MILESTONE IN THE PROGRESS OF DEMOCRATIC GOVERNMENT

Dr. Lane Cooper, in his delightful essay, *Things New And Old*, in *THE CLASSICAL WEEKLY* 13.107-111, maintains that the Orations Against Catiline "vitally interest but a few boys and almost no girls".

But it is precisely for these despised Orations Against Catiline (at least 1, 3, and 4) that I wish to enter a plea, on the ground that they are the most valuable material we have in Latin literature to relate the Latin language and Roman history to our life of to-day. Imbedded in intensely personal language, vivacious, and sentimental, are statements about justice, penalties, crimes, and government, that make children studying Third Year Latin see things about government that nothing they had ever studied before could teach them.

Let us be more explicit. The American child's idea is that personal liberty, representation, justice, freedom to speak, etc., are as natural rights as sunlight and the air we breathe. Although they have studied 'civics' in the Eighth Grade and again in the High School, and have possibly added to that medieval and modern history, they do not know that there are places in the world where a man can be locked up without having committed any other crime than that of having offended some one in power, and that, once he is locked up, there is no law that enables him to demand either his liberty or a public trial. Moreover, our children do not know that there are also governments that have a set of laws for soldiers with lighter penalties than those for civilians, one system of taxation for one class of persons and another lighter kind for the privileged. It appeals to our children to learn that the idea of a law for rich and poor alike, a law written in letters of bronze where all might see it and demand its enforcement, was a Roman idea, a Roman invention, one might almost say. What if some brilliant Greeks did conceive the idea of a Constitution, a written law by which the State should live? When some other, more charming Greek came along who preferred being a tyrant to observing the law, the mob shouted just as eagerly for the tyrant as it had previously shouted for the Constitution. But the ideal of justice for all, a law for rich and poor alike, a government in which every free man has a voice, was set deep in the nature of the whole Roman nation! No matter how imperfect was their realization of that ideal, they continued to cherish it and to strive for it. They even, in the old age of the nation, clutched the semblance of it to their hearts, when the substance of it had long been snatched from them. Government, then, of citizens, by citizens, and for citizens, was a Roman experiment. Theirs was the first crude machine. If it did not work perfectly, if it needed patching all the time, still it was a marvelous advance over kings or tyrants.

Now, in the Orations Against Catiline, we have a situation showing government at one of its early stages. The men in this drama are strongly marked characters, the setting is picturesque, and the 'supers' in the shape

of *patres conscripti* and *quirites* are sufficiently like our own of to-day to make a distinctly human appeal. A very few facts about the events from 133 B. C. to 63 B. C. show pupils that power had been seized by one ambitious man after another, so that democracy was already seriously weakened. These same events must make the pupils see that every outbreak that is settled by bloodshed is a failure to let the law deal with a situation. This point is a most important one to urge upon Americans of to-morrow, if we are to rid ourselves of our national scandal of lynchings. The Roman Constitution was so undeveloped that there arose crises with which it could not cope, or with which the Senate feared it could not cope. Hence the Romans sometimes suspended the Constitution so that some courageous man might be able to meet the emergency free-handed. Our Constitution seems great enough to meet all our needs, at least in time of peace; and, of course, the greater our faith in it and the stronger our determination to stand by it, the more adequate it will prove to meet our emergencies. But even with this highly developed Constitution, we felt compelled, during the Great War, to grant war-time powers to our Executive. If we consider Roman Republican government as lasting approximately five hundred and fifty years, have not we been compelled to resort to extraconstitutional expedients as often in proportion as the Romans did? Well, perhaps not; but we have two thousand years the advantage of them in experience.

The first point to cite to show the undeveloped state of the Roman Constitution and the early fear that the regular machinery for keeping peace and order was inadequate is the *senatus consultum ultimum*: 'Let the consuls take care that the commonwealth shall receive no harm'. Full responsibility is there, with unlimited power and with apparently no accountability for anything but results. The Senate in a panic believes that stern measures, perhaps military, are needed to keep the city from chaos, because the police even with a full force of deputies cannot deal with the threatened rioting. Young as our pupils are, they have heard of martial law and of places that have had to submit to it. They know that the commanding officer governs absolutely and punishes with an iron hand if necessary. But what about Cicero's exile five years after his consulship? He was held accountable for his acts, even though he was armed with the *senatus consultum ultimum*. Would that happen to an officer now-a-days? Even Third Year pupils see that now we carefully limit and define powers, that the district attorney indicts people who have exceeded their authority or have infringed the law, and that a decision about the justice of a provost marshal is not apt to be settled by votes at an election, but by a jury in a court. So much have we gained.

Another point to show government in the making is Caesar's proposal for punishing the conspirators, forbidding anyone even to suggest legislation for their relief. Can the Congress of to-day pass a law that no

future Congress shall or shall not do a certain thing? Your pupils will look dazed when you ask them that, and perhaps, if the bell is going to ring in two minutes, you will have to tell them the answer. But the next day they will know why. They will also see that principles of action are laid down in our Constitution, but not specific courses of action for particular circumstances.

A third point to show how far our ideas about law have progressed since Cicero's time is Cicero's declaration that Catiline, because of his treason, is no longer entitled to the protection of the laws about capital punishment, but is to be treated as a public enemy. Here again you meet astonished silence when you inquire if we believe that a man deprives himself of the right to trial according to law, when he commits treason. But all pupils can recall Benedict Arnold and most of them Aaron Burr. What would we have done with Arnold if he had not escaped? What did we do in the case of Burr? Would either of them have been put to death without a trial, because the Congress felt that his guilt was evident? So deep and fixed has become our belief that a man is entitled to plead his case before twelve of his fellow citizens, no matter how evident his guilt, that our lawyers have to include in their oath upon admission to the bar the clause, "to let no man go undefended".

The point to drive home by all of this is that government is not part of the eternal hills, but the sum of all the desires of people to have the world decent and orderly, with life and property safe. If we are to have justice, it must be because people give their energy to serve on juries; if we are to have equitable taxation, it must be because public opinion scorns the tax-dodger and watches the assessors. In short the price of government is eternal vigilance.

If the laws are not supported by public opinion, they cannot be enforced. Cicero could not move against Catiline until he could educate the public to approve his acts. If, using the powers he had under the *consulium ultimum*, he had officially murdered Catiline, a storm of popular disapproval would certainly have overwhelmed him and would have plunged the State into exactly the anarchy that he dreaded. The Third Oration Against Catiline was Cicero's demonstration to the people that Catiline planned a servile rebellion, wholesale murder, plunder, and arson. With a goodly portion of the population of Rome convinced of Catiline's purposes, Cicero could use the power the law had bestowed on him. To-day, too, we have to convince the public that a law is just, before it can be enforced. We are not so unanimously behind the Prohibition Amendment, that our Federal officers find it all smooth sailing.

Finally, I try to show my pupils that, upon this foundation of law ruling the world, were developed the English ideals of freedom of speech and personal liberty, and that an autocracy does not recognize a man's right to possess his own body in freedom, or to speak his mind

openly, or to have a voice in deciding the policies of the government. Catiline aimed at the dictatorship of a few supported by an army of slaves and mercenaries, a tyranny that would abolish all debts, murder any who opposed, and grant unlimited loot. What chance is there in such a régime for impartial justice, for freedom to speak, or for freedom to act? Modern autocracies have no habeas corpus acts. Rome strove, at least, to punish ill-doers impartially.

Accordingly, from several years' experience in teaching Cicero from the point of view I have outlined, I venture to contradict Dr. Cooper and to say that the Orations Against Catiline do vitally interest boys and girls, that in fact they contain in solution just the materials our children need for successful preparation for citizenship. As for Ovid, whom Dr. Cooper recommends instead of these Orations, I claim on the contrary that he is entirely the wrong author to offer pupils of ages from sixteen to eighteen. These children are at once too old and too young to enjoy him. Children under twelve or over twenty-six (I say "children" advisedly) see that he is perfection. But for the good, stiff, pabulum which the really intelligent upper classmen of our High Schools crave, give me the Orations Against Catiline.

There is scarcely a chapter of the First, Third, or Fourth Oration against Catiline that does not yield some point for discussion. To my mind, no other orations of Cicero, and no other pieces of literature, show so distinctly government in the making, the perils of anarchy, the designs of ambitious and unscrupulous men, and the difference between the reign of law and the tyranny of a man or a class.

CENTRAL HIGH SCHOOL,  
Washington, D. C.

MILDRED DEAN.

#### NOTE ON VERGIL'S USE OF ANCHISIADES

In an earlier paper<sup>1</sup> I pointed out the difficulty of adequately rendering in an English translation *Anchisiades* as Vergil uses it. In my opinion the poet bestows this name upon his hero only when he wishes subtly to indicate Aeneas's relation to his father. This was suggested to me by Mr. Glover's comment on 10.822<sup>2</sup>:

Lausus is but a boy—*puer*—but he has done what Aeneas did himself years before, he has saved his father—the patronymic *Anchisiades* is not without purpose—and now all the honour that a hero can pay to a hero Aeneas will render to Lausus. *Pietas* covers his feeling for Lausus as well as his feeling for Anchises.

Investigation reveals that much the same conclusion may be reached in regard to each of the other five occurrences of the word. They are as follows.

(1) 5.407. The occasion is the celebration of the funeral games piously instituted by Aeneas in memory of his father. Aeneas is acting as judge—the part that

<sup>1</sup>See THE CLASSICAL WEEKLY 13.212, Note 78.

<sup>2</sup>T. R. Glover, *Virgil*, 223-224.

Anchises himself would undoubtedly have played at any similar games held in his life-time.

(2) 6.126. The Sibyl is delivering her first formal address to Aeneas, who has come to her at the bidding of his father, for the purpose of seeking this same father.

(3) 6.348. Aeneas and Palinurus meet during the former's quest for Anchises. Palinurus asks a favor, connected with ritual and religion—Anchises's own particular province. Besides, there is perhaps a touch of admonition in Palinurus's use of the term—Aeneas has for once forgotten his wonted *pietas* and has just been speaking of Apollo and his prophecies with decided disrespect, in a manner ill-befitting the son of Anchises.

(4) 8.521. Aeneas and Achates are considering a very important question of policy—a matter that would undoubtedly have been referred to Anchises were he still alive. They are called *Aeneas Anchisiades et fidus Achates*. In 8.586, we have a picture of the cavalry setting out, with the two heroes at their head: *Aeneas inter primos et fidus Achates*. The likeness, and at the same time the dissimilarity, of the two lines is, I think, instructive. Here Aeneas is simply playing the part he has always held; the feeble Anchises could never have been conceived in the van of a line of horse-men; so, of course, Aeneas is not spoken of as *Anchisiades* now, although he is so called when he is filling a rôle that would once have been his father's<sup>3</sup>.

(5) 10.250. Aeneas is weighing and interpreting an omen as his father would have done.

HUNTER COLLEGE.

E. ADELAIDE HAHN.

#### THE NEW YORK CLASSICAL CLUB

On Saturday, May 8, The New York Classical Club held its last stated meeting for 1919-1920. The programme included a brief business session, the usual luncheon, and two interesting addresses, delivered by two Professors of English of Yale University, Professor Henry Seidel Canby and Professor Chauncey B. Tinker. Whether by collusion or by accident, the two utterances fitted each other perfectly, and together made a pretty complete statement of the relationship which unites the academic fortunes of English on the one hand and Latin and Greek on the other. It would be well for us if teachers of English generally should be convinced of the truth of the ideas expressed by these two friends of the humanities; it was made clear, likewise, that they depend upon us for support, through the Dark Ages which Professor Tinker feels are upon us. He said that teachers of English have begun at last to feel the pinch from which classicists have long suffered; they see Milton and Browning displaced, and courses in O. Henry and 'movie' writing set up in College curricula. More than ever, then, is Hellenism needed in American education, and we must teach it better and more valiantly; it has been shown more than once that Greek has great recuperative powers, and it may again be the means of a renaissance.

Professor Tinker's address was entitled *Shall we*

<sup>3</sup>Just so, when Aeneas, too, is beyond reach of consultation and counsel, and the lesser chieftains of the Trojans have to take his place and come to an important decision, they are appropriately called *Aeneadae* (9.235).

Teach the Classics in Translation? An abstract of it has been published in the Annual Bulletin for 1920, of The Classical Association of New England. Here it will, perhaps, be enough to say that the question was answered in the negative, and to add that it was a great pleasure to listen to Professor Tinker's keen and humorous analysis of the many difficulties involved in the plan.

Professor Canby discussed the fate that has overtaken the phrase "Latin and Greek": it has become, he said, a formula, a slogan used by the parties to educational controversy, with but small heed of the realities for which the words stand. As a result, much of the discussion that is always with us is valueless and even dangerous; the controversialists, by attaching arbitrary and ill-founded meanings to their words, darken counsel, and, what is worse, the sound and fury of these mock battles have retarded the recognition of very pressing problems. Meanwhile the Philistine is steadily at work. The establishment of the careless misuse of the formula Professor Canby attributed to two sets of persons chiefly—honest ultraconservatives, who have seized on "Latin and Greek" as a formula connoting nothing more than their own inherent dislike of any change; and dishonest ultraradicals, who, wishing to advance the cause of vocational training, attack "Latin and Greek" as a means of recommending their plans to that section of the public to whom the phrase, accepted uncritically, means all that is most remote from practical life. Their attacks on Latin are subterfuges, hiding a general hostility to *all* liberal education. If I understood the speaker rightly, his primary object was to define anew the real line of cleavage in the controversy, to brush aside the formula that obsesses the public, and to disclose the fact that what is at stake is not Latin and Greek alone but the cultural ideal. If this is so, it is, as the speaker said, time to mobilize in each School and each College all those who will agree in fundamental loyalty to the ideals of a liberal education; all such persons must realize that they have no cause of quarrel with the classicist, and that, instead of attacking the Classics, they should rather be united against vocationalism. In Professor Canby's opinion, scientists above all will find that they need more and more the backing of the humanists to save their subjects from being progressively transformed for purposes of professional training.

SUSAN FOWLER, *Censor*.

#### THE WASHINGTON CLASSICAL CLUB

The Washington Classical Club in the academic year 1919-1920 had four interesting meetings. At the first, open to the public, Professor Walton Brooks McDaniel, of the University of Pennsylvania, gave an illustrated lecture entitled *Voyaging with Aeneas*. In January, Professor Nelson Glenn McCrea, of Columbia University, read two very thoughtful and suggestive papers, one on *The Lucidity of Cicero's Style*, before the classical teachers of the Public Schools, assembled at their annual 'Institute', the other, *On the Gentle Art of Making Friends, as Practiced by Horace*, before the Classical Club. At the third meeting Professor Edward Elliott Richardson, head of the Department of Philosophy of the George Washington University, presented in non-technical terms some *Fundamentals of Greek Philosophy*. The fourth meeting, open to the public, was devoted to an illustrated lecture on the Roman Forum, by Professor Helen H. Tanzer, of Hunter College, New York.

MABEL C. HAWES, *Secretary-Treasurer*.



## THE AMERICAN CLASSICAL LEAGUE

## First Annual Meeting

By vote of the Council, the First Annual Meeting of the American Classical League was set for the Hotel Sinton, Cincinnati, June 23-24.

The programme, as carried out, was as follows:

Wednesday morning, Meeting of the Council.

Wednesday afternoon: Address of Welcome, Charles P. Taft; The New Six-Year Classical High School of Cincinnati, Randall J. Condon, Superintendent of the Cincinnati Public Schools, Principal Davis, Walnut Hills High School, Cincinnati; Latin Plays for Schools, Edith Rice, Germantown High School, Philadelphia; Latin Training for Business Positions, A. S. Perkins, Dorchester High School, Boston; American Work at Old Corinth (illustrated), B. H. Hill, Director of the American School at Athens; Latin as an International Language, W. A. Oldfather, University of Illinois; Latin Songs for High Schools, R. C. Flickinger, Northwestern University.

Thursday morning: Business Meeting; Address, Good Usage, Lane Cooper, Cornell University.

At the meeting of the Council Professors West, Flickinger, and Knapp, and Miss Rice were present. The report of the President and the Financial Statement made by the President, as acting Secretary-Treasurer, were both adopted. Certain resolutions were approved, for presentation to the Business Meeting of the Association (see below).

At the Business Meeting the Report of the President and the Financial Statement were adopted by the Association. The following resolutions, previously approved by the Council, were also adopted:

"(1) That the fiscal year of the League begin September 1 of each year.

(2) *Whereas* a full and accurate inquiry into the status of the Classics in our Secondary Schools is very desirable,

And *Whereas* the American Classical League is informed that the General Education Board is favorable to the undertaking of such an inquiry and is also favorable to defraying the reasonable expenses of such an inquiry,

And *Whereas* the American Classical League is the only national body representing all the leading Classical Associations of the United States,

*Resolved* that the President of the American Classical League is hereby authorized to appoint a Special Committee which shall have complete power to negotiate this matter with the General Education Board and to select an Advisory Committee and expert investigators to conduct the inquiry.

And *Be It Further Resolved* that the said Special Committee is also empowered to take whatever other steps may in their judgment seem advisable, in connection with the proposed inquiry.

(3) That the President be authorized to use the funds of the League for needed clerical assistance and running expenses".

On report of the Nominating Committee (Professor George M. Bolling and Miss Julia Bentley) the following officers were elected: President, Andrew F. West, Princeton University; Vice-President, Paul Shorey, University of Chicago; Secretary-Treasurer, Professor Shirley Weber, Princeton University; and the following elective members of the Council, W. L. Carr, University of Chicago High School, Anna P. MacVay, Wadleigh High School, Clifford H. Moore, Harvard University, H. C. Nutting, University of California, Edith Rice, Germantown High School, Frances E. Sabin, University of Wisconsin, B. L. Ullman, State University of Iowa.

The following report of the Committee on Resolutions (Professors Charles Knapp and O. F. Long) was adopted:

"The American Classical League, assembled at its first annual meeting, desires to register with pleasure its appreciation of the courtesies extended to it in connection with its meeting and of the admirable and unstinted services which made its success possible.

Therefore *Be It Resolved*, that the thanks of the American Classical League be extended to Mr. Charles P. Taft, to the Classical Club of Cincinnati, to the local Committee of Arrangements, and to the Hotel Sinton.

*Be It Resolved Further*, that the American Classical League express its thanks to Professor Andrew F. West for his self-denying and efficient services as President and as acting Secretary-Treasurer during the past year".

The following resolution was adopted:

*Resolved*, that the President be authorized to appoint a committee of the American Classical League which shall cooperate with the Committee for the United States of the National Research Council in considering the question of an International Auxiliary Language, without authority, however, to commit the League to any policy or recommendation".

The President appointed Professor W. A. Oldfather, of the University of Illinois, with power to add other members to the Committee if and as desired.

The Report of the President was as follows:

"As President I have the honor to present the following report of our first year of activity, the academic year 1919-1920.

1. The League was organized July 3, 1919 at Milwaukee by adopting a Constitution, electing officers and members of the Council and adopting several proposals for carrying on our work.

2. The first work to be done was the enrolment of members, which now amounts to 1172—a very gratifying result for the first year of effort. A list of our members is appended to this report. As the dues paid came in at various times, a difficulty has arisen as to the date of their expiration. To grant as full an extension as possible and to ensure uniformity for the future, I suggest that the annual dues for the coming year and for each year thereafter be dated as beginning on September 1—beginning with September 1, 1920.

3. The next work taken in hand was the publication of pamphlets advocating the cause of classical education. These were sold slightly below cost in order to secure a prompt and wide circulation.

We have also handled or sent information to inquirers regarding other publications. The demand for literature has been large and would be much larger if we had sufficient office force to handle it. Even with our limited resources we have made a most satisfactory beginning.

4. Another work was the stimulation of local Classical Clubs by correspondence or visits. The most marked feature of the year has been the increase in city Classical Clubs, notably in the growth of the Cincinnati Classical Club, and the gain in the Clubs of New York, Boston, Philadelphia, and Chicago. It is an encouraging sign. Much more can be done, especially if friends of the Classics in business, professional, and social circles are added to our membership.

5. In the course of the year I have spoken on behalf of classical education in New York, Philadelphia, Pittsburgh, Columbus, the University of Indiana, Cornell University, Detroit, Denver, Colorado Springs, Los Angeles, San Francisco, and other places. Everywhere there is a growing appreciation of the necessity in our liberal education, especially in our Schools, of better training in a few important studies in place of the present confused and confusing miscellany and a

growing recognition of the important part the Classics must play in bringing about a plan of studies which will furnish a real education. This recognition comes from practical men in business and professional and public life. If we can clarify our methods and adapt our teaching to the new situation we have everything good ahead of us. All old studies need to be restudied at periodic intervals in order to revise and perfect their methods of teaching. This duty is upon us now. If we can meet it with clear intelligence, we may look for a vigorous new era in American classical education. If we fail, our cause will be seriously injured.

6. We need a comprehensive study of the classical situation throughout the land with a view to ascertaining all the pertinent facts and of indicating the most promising methods of improvement. We need to know what has been done, what ought to be done and what can be done. In this way alone will the truth about our classical teaching and its results be generally known and the way be cleared for improving the quality of classical education all over the land.

We have not the means to conduct so large an inquiry. In this situation it would be well to state to the General Education Board that the American Classical League stands ready to conduct such an investigation and to ask of the General Education Board whether it will be willing to defray the expense. I beg to recommend that action be taken on this matter at the present meeting.

7. The successful establishment of the six-year Classical High School of Cincinnati is the most notable advance in High School education during the last decade. It has been widely and favorably noticed. It provides a High School of a new and a finer type and gives a powerful impulse to the growing movement for putting our entire Secondary education on a six-year basis. It is also a challenge to all loosely organized Secondary education. As its beneficent results accumulate, year after year, there can be little doubt that the conviction that there is no good education without continuous intellectual training will be greatly strengthened.

8. The improvement of our teaching methods is now our urgent task. This is the best way both to answer objections and to strengthen our cause. Self-criticism is a necessary condition of progress. It is gratifying at the present time to notice the many helps to better teaching which are now appearing, such as improved textbooks, studies in the relation of Latin to English, illustrative charts, freer use of oral Latin, Latin songs and Latin plays. There is also an extensive demand for simple phrase books in both Greek and Latin. They would be a very useful auxiliary and would do much to familiarize students early with oral use of the language, and would thus remove the auditional dread we see in many pupils. These newer helps, large and small, will be welcomed. If we conduct a national investigation, they will make one of many topics to consider.

I firmly believe the future of Latin and Greek in American education depends finally on the Schools, not on the Colleges. If we can begin earlier, adapting our methods wisely to earlier years, making Latin and Greek natural to young boys and girls, and continuing Latin through a six-year School course, we shall be able to produce students so well trained that their English, modern languages, and all other studies will show the benefit, the College will receive fewer illiterate students, and American education will be immensely improved.

9. I was authorized to select a Secretary-Treasurer for the year and to meet necessary expenses. I was unable to secure a Secretary-Treasurer who would give the needed time to the work. So I have gone ahead with such temporary help as could be secured. I sub-

mit a statement of our receipts and expenses at the end of this Report. Special thanks are due to Professor Arthur Howes, of the Central High School, Philadelphia, for his timely help in raising by subscription the sum of \$1,000 in Philadelphia, thus enabling us to meet the expenses of this meeting without depleting our existing balance.

ANDREW F. WEST, *President*".

The Financial Statement, August 1, 1919—June 19, 1920, submitted by the President as Acting Secretary-Treasurer, was as follows:

<i>Receipts</i>	<i>Expenditures</i>
From contributions . . . . . \$1,687.00	For Office Expenses . . . . . \$553.97
From sale of Publications . . . . . 223.82	For postage . . . . . 82.64
From dues . . . . . 347.25	For publications . . . . . 258.91
	For printing . . . . . \$516.50
	For advertising . . . . . 113.00
	For running expenses local committee, Cincinnati meeting . . . . . 250.00
	\$1,775.02
Balance . . . . .	\$483.05
Cash in bank, August 1, 1919 . . . . .	\$1,675.31
Cash in bank, June 19, 1920 . . . . .	\$2,158.36
	C. K.

## REVIEWS

The Foundations of Classic Architecture. By Herbert Langford Warren, A.M., Late Fellow of the American Institute of Architects and Dean of the Faculty of Architecture of Harvard University. Illustrated from Documents and Original Drawings. New York: The Macmillan Company (1919). Pp. vxi + 357; 119 Illustrations. \$6.00.

The death in 1917 of Herbert Langford Warren was a serious loss not only to the profession which he adorned and to the institution which he had served with exemplary devotion and distinguished success, but also to the interests of liberal, and especially of classical, culture. His own artistic and cultural sympathies were so broad, his appreciation of the essential beauty and enduring value of the bequest of antiquity to the modern world so enthusiastic and his understanding of it so penetrating, that his death in the full tide of his activity as a teacher and a writer was a real calamity. Born in England in 1857, the son of an American father and an English mother, educated in the Schools of England, Germany, and America, he laid broad and deep the foundations on which he built his own career, in which he united the active practice of his profession with the performance of his duties as a teacher of architecture. His literary output was modest in amount; his gift as a writer of choice English developed comparatively late; but what his literary product lacked in quantity it more than made up in quality. His book, *The Foundations of Classical Architecture*, published from a manuscript left nearly complete at his death, is the most serious and discriminating contribution made in recent years



towards an intelligent and sympathetic understanding of the origin, development, and character of that ancient architecture which we call classic. It was intended to be the first volume of a projected series covering the whole field of historic architecture, and its quality deepens the general regret that its author was not spared to complete the project.

The Foundations of Classic Architecture was written primarily, no doubt, for students of architecture, but its appeal must certainly extend far beyond the ranks of students in the Schools and the Colleges. Its thorough scholarship, embodying the results of the latest investigations, and the way in which it relates the developments of the ancient architectures to their historic environment and to all the movements of ancient culture give it interest and value for all who are in any way concerned with the Classics. It is written in an engaging and unaffected literary style, clear and straightforward, free from unnecessary technicalities, and is delightful reading.

The book takes up in its five chapters the architectures of Egypt, Mesopotamia, Persia, the Aegean, and Greece. Rather more than half the volume is devoted to the last chapter (141-349), which discusses The Temple (145-148), Greek Mouldings (149-156), The Doric Order (157-175), Origin of the Doric Style (175-197), Periods of the Doric Style (197-201), The Doric Temple of the Archaic Period (202-329), The Doric Temples of the Period of Full Development (229-270), The Ionic Style and the Ionic Order (270-296), and The Culmination in Attica (296-349). The closing portions of the last section are from the pen of Professor Fiske Kimball, of the University of Virginia, based upon notes left by Professor Warren.

The first four chapters—Egypt (1-70), Mesopotamia (71-97), Persia (99-113), The Aegean (114-140)—form as it were the stylobate of four steps leading to the superb superstructure of Greek architecture. Throughout these chapters the author has linked his lucid discussions of the architecture on the one hand to the history of the land and the people and on the other to the art of Greece, tracing the evolution of those elements in the older art which were to flower into new beauty in the Greek. He thus establishes a continuity of interest which adds materially to the readableness as well as to the value of the book. The structural significance or origin of every feature is made clear, and the architecture of each period is shown to be the reasoned product of practical sense and artistic taste, working upon definite problems under the particular conditions of life, religion, society, and environment of the land, the people, and the time to which it belongs.

The superstructure is worthy of the foundation. I know of no clearer or more suggestive presentation of Greek architecture, either as a whole or in detail. The enthusiastic admiration it displays is everywhere held within the limits of a discriminating taste; it is wholly free from bombast and extravagance. The scholarship is thorough and up to date and without parade of

erudition. Particularly noteworthy is the author's treatment of controversial theories, especially those relating to the Doric order. He discusses them dispassionately, stating the arguments *pro* and *con* with fairness, and presenting his own conclusions with clearness and force, and with commendable freedom from the acrimony and sarcasm which sometimes vitiate such controversies.

Limits of space prevent the presentation here of these interesting discussions. I can only say that Professor Warren rejects equally the Beni-Hassan proto-Doric theory of the origin of the Doric column, recently championed by Breasted, and Dörpfeld's derivation from the Mycenaean wooden column. He believes the Doric column to have been from the first a stone column. He likewise rejects all the ligneous theories of the origin of the triglyph and the cornice, for reasons which do not seem to me quite convincing. The triglyphs he believes to have been from the first stone blocks or little piers set on the epistyle to receive the principals of the roof-frame, a conclusion which I believe can by no means be accepted as final, since it leaves too many of the factors of the problem unexplained.

The important subject of what Professor Goodyear calls optical refinements is nowhere treated as a general question. A few of the curves and varied spacings are briefly referred to in the descriptions of temples at Paestum, Segesta, and Aegina, and those of the Parthenon at somewhat greater length; the subject deserved an ampler treatment. Possibly the author's death may have left unwritten some further discussion of this topic.

The illustrations, both in line and half-tone, are well chosen to illustrate the text rather than for mere pictorial embellishment. The book is beautifully printed on heavy plate paper, the only objection to which is that the weight and the cost of the volume may restrict its availability for many young students who ought to have it, and for whom it would make not merely ancient architecture but all architecture a vital and absorbing object of study. Professor Warren's friends could ask for him no finer monument than this last work of his mind and pen.

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A. D. F. HAMLIN.

Roman Emperor Worship. By Lewis Mathew Sweet. Boston: Richard G. Badger: The Gorham Press (1919). Pp. 153.

Professor Sweet limits himself to two main problems: he seeks to show the degree to which the system of imperial deification was an outgrowth of previous tendencies among the non-Roman peoples of antiquity and the Romans themselves, and to prove the absorption and subordination of other pagan cults to the imperial cult, to the extent that it became "the one characteristic and universal expression of ancient paganism".

The author begins with a brief discussion of the diffusion of the cult of the ruler in Babylonia, Persia, China,

Japan, and Egypt, showing its independent development in each of these countries. Next he passes to a consideration of deification in the Macedonian-Greek Period (why not the Hellenistic Age?), and of its antecedents among the Romans. The historical development and organization of Emperor worship are logically discussed under the captions Julius Caesar, Augustus, and The Successors of Augustus. Then follow four chapters on various aspects of this deification: its political value, its influence upon the position of the Emperor, its relation to polytheism, and its conflict with Judaism and Christianity.

I feel that two general criticisms may be directed against this study. The first is that the writer ignores some of the most important recent literature on his subject, and the second that, in viewing the question of Emperor worship too exclusively from the religious and moral standpoint, he has failed to interpret adequately its political aspects.

Among the important studies to which no reference is made are Eduard Meyer's two papers, *Alexander der Grosse und die Absolute Monarchie*, and *Kaiser Augustus* (to be found in his *Kleine Schriften*, 1910); E. Kornemann, *Zur Geschichte der Antiken Heerscherkulte*, in *Klio* 1 (1901), 51 ff.; W. S. Ferguson, *Legalized Absolutism en Route from Greece to Rome*, in *The American Historical Review* 18 (1912), 29 ff., and *Greek Imperialism* (1913). These authors have stressed the antecedents of the Roman imperial cult in greater detail than Professor Sweet himself and have brought out with due emphasis its political importance.

With this political significance in mind, one feels that in Chapter II the discussion of the tendency to deify human beings in Greece generally should precede the account of the deification of Alexander the Great, and his successors, the Ptolemies and the Seleucids. One also misses some mention of the philosophical justification in Aristotle of the deification of the ruler, and of the connection between Aristotle and Alexander. Nor is the point brought out that it was Alexander who once and for all in the Graeco-Roman world made deification the acceptable basis of legalized absolutism as distinguished from mere tyranny. This is the explanation of the sharp distinction between the deification of the Ptolemies among their Egyptian subjects and among their Greek subjects, which has escaped the author. And it is because of this significance of deification that Caesar could have himself officially deified in Rome during his lifetime, whereas Augustus, as a magistrate of the Roman people, in *urbe quidem pertinacissime abstinuit hoc honore* (Suetonius, Aug. 52), although his worship was prescribed for provincials and *liberti*. Of course the spontaneous action of individuals and even municipalities on Italian soil could not be rigorously suppressed. In this fact, that deification signified absolutism, we find the best explanation of the attitude of the succeeding *principes* toward it. Those whose

ideal was autocracy, like Caligula and Domitian (who cannot be summarily dismissed as a monster), sanctioned or even demanded worship in Rome, while those who followed the Augustan ideal refused it. The deification of even the despised and murdered Claudius had a formal political value, and cannot be judged from the standpoint of religion alone. No discussion of Roman Emperor worship is complete which does not touch upon the triumph of absolutism in the person of Diocletian, and the subsequent supplanting of deification as the basis of autocracy by the justification supplied by the Christian Church.

I do not feel that the evidence adduced by the author warrants his conclusion as to the degree to which Emperor worship absorbed the other pagan cults. It seems to me that a more careful distinction should be drawn between the cult of the Emperor as the required expression of political loyalty and the identification of the Emperor with some particular divinity by a band of the latter's worshippers. One explanation of the fact that in Christian writings all other heathen cults are overshadowed by that of the ruler is obviously that it was this worship which directly menaced the Christians. The Roman State regarded the matter as one of politics, the Christians as one of religion. Moreover, the last stand of paganism in the fourth century did not center in the cult of the Emperor.

There are some statements in the latter part of the work which challenge comment. On page 122, we read, "The later emperors took the solar titles *Dominus et Deus natus*". As far as I can trace it, this title was employed by Aurelian alone. On page 123 this statement occurs: "Henceforth <i. e. after Commodus> emperor worship and solar worship were identical". For solar worshippers perhaps, but not for all the Emperors. See Victor, *Caesares* 39.4: <Diocletianus> se primus omnium, Caligulam post Domitianumque dominum palam dici passus est et adorari se appellarique uti deum. In connection with page 129, n. 261, it should be noted that it is impossible to draw any inferences with regard to the cult of the Emperor from the title *Augustalis* applied to the Prefect of Egypt. Here it never had any religious connotation. In connection with page 139, we may remark that Pliny's appeal to Trajan for a decision relative to the treatment of the Christians does not show that there was an "organic law of the empire already in operation" on this matter. Rather it shows the lack of one.

The Bibliography is not only confessedly incomplete, but, apart from the general grouping into Ancient Writers and Source Books and Modern Writers and Monographs, the titles are arranged in no order, topical, alphabetical, or chronological, and frequently lack mention of the edition or place and date of publication. The errors of accentuation and breathing in the Greek text are too numerous to mention.

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A. E. R. BOAK.